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WEEKLY REVIEW.

—We have marked for extract an account of the last hours of the late Sir Rajah Radhakant Deva Bahadoor. It is an account furnished by his admirers. It presents a striking contrast with the many notices of the last hours of Christians that have been given to the world. His dying words relate to the disposition of his body; and the intense ritualism of the Hindoo of the old school comes strikingly out. We are painfully reminded, by its absence, of the faith that triumphs over death, enables the soul to dismiss the body as a useless incumbrance, and causes the dying words to be hallowed for ever by the joyous anticipations of the blessedness and glory of the New Jerusalem, expressed in them.

—We have extracted elsewhere a translation of an ancient Latin inscription from Ephesus. It was found in conjunction with some frescoes illustrating the Apocalyptic visions. The inscription cannot have been erected before the fourth century, when the Emperors professed Christianity, and was probably of still later origin. The letter to Domitian incorporated in it is no more proved to be genuine by its place in this inscription, than if found in any chronicler of the fourth or some subsequent century.

The Rev. Jas. Wilson, Aurungabad, writes us: "We had a very fair gathering at my house yesterday, the 12th, in response to the invitation for prayer for the children of Christians. My largest room was crowded. A few officers and their ladies, with all the subordinates in the station, with their wives, attended. The evening was indeed a glorious one. We occupied an hour and a half. Read Malachi III. 16-18, prayed, delivered an address on the subjects proposed by the Madras Bishop. Col. H. dwelt upon the prayer for the children of Christian parents. We all felt that it was well to have been there."

A Calcutta correspondent of the *Bombay Gazette* goes out of his way to heap abuse upon the Scripture Readers of Calcutta. Why the writer should send these libels all the way to Bombay to see the light, instead of ventilating them in Calcutta itself, where surely the information, if reliable, is most needed, and where, if incorrect, it may easily be refuted, we know not. We hope that by some means or other, those who are interested in the Scripture Readers of Calcutta, will see these charges and let the public know how much ground there is for them.

As for the charge of ultra-Calvinism, we know by experience that it is very easily brought; and they who believe that God is omniscient and has a plan, and as Paul says, that 'whom he did foreknow, he also did predestinate to be conformed to the image of his Son,' these are ultra-Calvinists in the estimation of many. By Millennarians, we suppose the writer means those who believe in Christ's pre-millennial advent. Many Christians believe this; many do not see it; we are at a loss to perceive what special turpitude there is in holding it. The third charge is that they believe in the damnation of all but themselves. All but Scripture Readers? This probably is not what the writer means. Probably the offence, expressed soberly, is simply this, that they repeat the words of Christ, 'he that believeth not, shall not see life, but the wrath of God abideth on him.' The writer proceeds:

"One of the most prominent of these worthies believes and inculcates that the drinking of a glass of beer destroys all hope of eternal bliss; a second asserts that Abraham must come back to earth before the closing of the present dispensation, because he was promised the possession of the Holy Land, and never got any portion of it beyond the Cave of Machpelah; and a third leaves one to infer that he believes the attendance at Church, instead of at Chapel, to be destructive of all hope of heaven, a decided case of 'all up with Squeers.'"

We must leave these charges for Calcutta to admit or rebut. With regard to the second of them however, a friend of ours mentions that Augustine held the view, alleging that otherwise God's promise to Abraham that he should possess the land of Canaan would be unfulfilled, quoting Gen. XVII. 8, Acts VII. 5, and 1 Thess. IV. 14. Whether this view be correct or not, may be a question; but it seems strange that for entertaining such opinions, a class of men esteemed by many as exceedingly useful, should be characterized as 'most mischievous blockheads.'

O Patriota favors its Portuguese readers with an enumeration of eleven promises made by the Lord Jesus Christ to Benaventurada M. Maria Allacoque in favor of all who may join the Association of the Sacred Heart. The first is, 'I will give them all the grace necessary for their condition.' 2nd: "I will give peace to their families." 3rd: "I will console them in all their afflictions." 4th: "I will be their sure refuge in life and especially in death." 5: "I will pour torrents of blessings on all their undertakings." And so on. A blessing is promised to the house in which the image of His heart is exposed. The Fathers of the Association shall have grace to touch the hardest hearts.

We commend to the notice of our contemporary the solemn words contained in Rev. XXII. 18, 19. It is an awful thing to be putting into the mouth of Christ words never spoken by him, to induce people to join a certain religious association. If the command of Christ to preach his Gospel to every creature, were fulfilled by the church of Rome, these fictitious promises would have no currency. For the Gospel gives every believer access to the throne of grace, and a right to plead all the promises and all the merits of Christ's blood. Peter, in whom the church of Rome professes a deep interest, says: "His divine power hath given us all things that pertain to life and godliness, through the knowledge of him who hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.' This is from Peter's second epistle, which is addreseed to believers generally. Whosoever believes on the Lord Jesus Christ, 'hath all things that pertain to life and godliness,' and it is for him to appropriate them by faith. How shall the Church of Rome be able to answer to Christ for the crime of keeping back his real words of free and boundless grace to all believers, to make it appear that the members of a certain association are blest with distinguishing promises not available for ordinary Christians?

The Bombay Guardian.

SATURDAY, JUNE 22, 1867.

ORISSA AND EPSOM.

How much value there is in money, and how little value there is in money.

More than a million of persons perished in Orissa and Bengal and Ganjam last year for want of that which money would have purchased. Bombay gave nearly three lacs to save those that were dying for want of food, let us say that as much as ten lacs were contributed for this purpose, and that 100,000 human beings were saved from death by means of this aid. In many instances, doubtless a few rupees sufficed to save the life of an adult or child. Here we see how valuable money may sometimes be, in this world of ours.

The last Mail tells us that in consequence of a race having been won by a horse that had a poor reputation, one nobleman lost £100,000, a sum equal to the contributions to the Famine Relief Funds of India last year; others lost very nearly as much; and the owner of the horse won £140,000 or £160,000. It was the work of a few seconds. The horse's head was got in front of other racers as they neared the goal; and lo! some men of great wealth sustained losses that made them, it is said, burst into fits of sobbing. We see here of how little value money often is in this world. To mankind generally it matters very little whether the million sterling that changed hands at Epsom, was in the pockets of those who favored one horse or of those who favored another. That money is of very little account, so far as the common weal is concerned.

The fact is, money gets its value very much from the person in whose hands it is. If a man of sense, actuated by high principles and just sentiments, free from selfishness, has

the control of it, there is hope that it may attain to considerable value, and that the common welfare may be materially promoted by it. But in the hands of gamblers, of men who know of no higher end than the gratification of a craving for excitement, it is a dead thing. Consecrated to the service of Him from whom alone all true blessing comes, it receives the stamp of the King, and becomes current in a service of love. Without this it is spurious; and this is the judgment we pronounce on almost all the wealth of mankind. A little of the true coin is of more value than a vast quantity of the other; and thus, in the estimation of Heaven, some of those who seem to be most wretched and destitute, have more than the owner of "Hermit" won at the last Derby. But the genuine coin is very little sought after or regarded. The world is mad in its pursuit of the wealth that is spurious.

It is now beginning to dawn upon the minds that conduct the English Press, that there is something demoralizing about the race course. The *Bombay Guardian* has repeatedly made this allegation and sustained it with proof; and has been derided for its bigotry by those who looked upon the course as a noble institution. It is somewhat satisfactory that there are at last indications of a giving way on the part of the leaders of public sentiment.

CULTIVATED PROFANITY.

THE question naturally suggests itself, when we hear volleys of oaths issuing from the mouth of some sailor or soldier, what is it that makes him delight in the use of profane language? Why this reference to the attributes and prerogatives of the Most High God, and to the solemnities of the judgment day, in connection with the pettiest and most despicable things, and often in the vilest associations? The explanation seems to be that the individual is ambitious of producing the impression that he is a remarkably brave man. He wishes to be thought fearless; and as there are people in the world who fear the displeasure of their Maker and stand in a certain awe of Him, he thinks it a fine thing to show that he is above any such weakness, and cares not a snap of his finger for the Ruler of the universe. He is not tempted to swear by the prospect of any material advantage; indulgence in it brings him in nothing whatever of a tangible character; it is simply a cheap way of putting on bravery in the estimation of his comrades. A man that is scrupulous about swearing, is sneered at for a weak-minded fellow, afraid of God!

When we come higher in the social scale, we find this custom generally (not universally) eschewed; and the reason assigned is that it is disreputable.

But it appears to us that the influence of the same contemptible ambition which we have noticed, is traceable even in some who desire to be thought men of note in the literary world. Its manifestations are different, in their case. They delight to speak irreverently of what the Christian world holds in honor. The Bible is sacred in the eyes of Christians; a man therefore imagines that he is giving proof of a bold and superior mind, by freely criticizing the Scriptures, and showing that he ignores their sacred character. You may know exactly what he will attack by considering what religious people hold most in reverence. When he writes about Jesus Christ as though he were not essentially different from other men, sitting in judgment on his words, denying his miracles, explaining all that is said about him in the Gospel with great disparagement and from a worldly point of view, he is really intent upon glorifying himself and making it appear that he is superior to others in strength of mind. It is, at bottom, just the same miserable ambition that makes the sailor interlard his conversation with ribald oaths.

One of our daily contemporaries has a special correspondent at Paris who makes it his business to attack whatever Christians hold particularly sacred. The insane utterances of this writer, in the *Bombay Saturday Review*, we, in past days, felt obliged occasionally to notice. He would have, one would think, enough to occupy him in the products of human industry and works of art accumulated around him; but the most distant sight of any thing that reminds him of the deepest convictions of Protestants, throws him into fits and stimulates him to use language a thousand times more shocking to well-regulated minds, than even the profanity of the sailor or soldier. For instance, the other day we find him writing, and an Indian newspaper publishing, the following:

"In the French Park also is 'the model Church,' in which you see what fearful baseness dogmatism can reach. And yet if you suggested to the perpetrators of all this blasphemy that the Lord Christ might possibly have learned his doctrines in India, that his name might possibly also mean Jesus the follower of Crishna, they would burn you if they could."

The *odium theologicum* is here all on the side of the writer. It has carried him so far as to connect the name of him who was, by the confession of infidels even, a paragon of excellence, the most blameless and beneficent of men, an incarnation of purity itself, to connect his name with that of Krishna, the delight of the Wallabacharya Maharajs, a deity in whom sensuality and power meet together. Jesus who taught that men are to give an account of every idle word and of every lascivious glance, showed the length and breadth of the divine commandments both by his teaching and his life as no one else ever did, he, the world's true Messiah, to be spoken of in the 19th century as a disciple of Krishna! The Pharisees who suggested that Jesus was in league with Beelzebub, the chief of devils, and by his aid, wrought superhuman works, did not say any thing more insulting or more worthy of everlasting reproach, than what we have above quoted.

The Apostle Peter tells us, "There shall come in the last days scoffers,—saying, where is the promise of his coming?" There were scoffers in the Apostolic times; men that called themselves philosophers, and yet delighted in the worship of Venus and of Bacchus, and saw nothing attractive in the holy Gospel of the Son of God; but it is a much more serious matter when one who was taught from childhood that the name of Christ is above every name, seeks to occupy their position.

THE KINGDOM OF HEAVEN. XV.

"*And there shall be no more curse.*" Rev. XXII. 3.

This marvellously adorned and richly replenished world in which we are, was devised not for fallen but for unfallen men. The flowery meads, umbrageous vallies, sublime hills, moonlit seas, the azure heaven, the sun and stars, all came into existence that they might make beautiful the path of such as walk with God and know no will but His. Therefore the morning stars sang together, and all the sons of God shouted for joy when man, the crowning work of God, appeared, and when creation blushed beneath the approbation of its Maker. But now the whole creation groaneth and travaileth in pain; it is tortured and confounded by the presence of sin; for man walks not with God, but asserts his own vain will. The earth is, indeed still full of the goodness of the Lord; the heavens declare his glory; the flowers have not lost their perfume; the birds of the grove have not forgotten their paradisal songs; the bow still appears in the heavens and sunset skies still go through their magnificent modulations; but he into whose bosom all these ministries were to have poured the profoundest thoughts of God, and who, as the priest of all things, was to have offered up the homage of all nature, he is not. Instead, sinful man, enchained and blinded and deafened by his own ungodliness, passes to and fro, snatching and throwing away, visiting and trampling under foot, looking yet seeing not, commingling frightful discords with the glorious concert of universal things. All nature cries out, Who is this stranger? What does he here, marring our harmony, defiling our glory, destroying our beauty? This is not he for whom we were made. He is violently in conflict with all our testimony. There is no accord between his utterances and ours. Nothing can he perceive as it really is; his eyes show him what is not; his ears convey to him a different refrain from what we utter; none of his senses or faculties are in a true relation to us and to our mission. His corrupt mind changes the testimony of all things, so that he hears not the praises of the Almighty, but only the praises of himself. He insists upon bringing all into harmony with his own depraved nature. He knows us not, and cannot possibly know us; neither do we know him. How long shall he weary us with his presence? When shall the true man appear, for whose companionship and service we were called into existence?

Such is the groaning of this goodly world. The sin that separated man from his Maker, separated him from all the works of God and separated him from all his fellow-men, and in this triple separation we find the triple curse.

Transgress and thou shalt die. All that was involved in this curse we have been learning, under compulsion, six thousand years. It would have been easily and promptly learnt, but for man's determination not to learn it. The curse is in himself, and radiates outwardly from him into the entire creation of God; but in himself he refuses to find it. The disharmony between himself and creation, he attributes to the latter; the curse is a certain defectiveness in existing things which he is to regulate; ever and anon he cries out, Eureka, I have dompted the curse; but it none the less maintains its sovereignty within him. What boots it that he becomes more intimately acquainted with the arcana of nature? brings to light her unsuspected powers and capabilities? makes her to serve him in a thousand ways not known to his forefathers? The moral separation is undiminished; the glory of God chaunted in all these combinations, he does not in the least perceive; his relation to God, to the works of God and to his fellow-men continues the same.

'The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.' God gave to

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unfallen man, dominion over all the works of his hands; placed in his hands a sceptre, which should have been a beneficent wand imparting what might be wanting to the perfection of subjected things. Fallen man still grasps this sceptre; but it is no longer, alas! a sceptre of blessing, It is in the hands of a self-willed and unintelligent being. Thus the creature is made subject to vanity, unwillingly. But, glory to God, the subjection is *in hope*. From the very beginning there have been tokens of coming deliverance. The divine Man, the second Adam, the unsinning One was promised from the dusk of the world's sin-night; and more and more clearly as the night wore on. At last he appeared, and the angels near Bethlehem uttered a song that somehow chimed in gloriously with the song of universal nature, and yet was a new song: Glory to God in the highest, and on earth peace, good-will to man; for to man is born a Saviour. Then he that was holy, harmless, undefiled and separate from sinners, walked the earth, and overcame the Prince of the world, and planted the tree of life and left in the hands of his servants the means of successfully combating the curse.

NOTES FROM AN INTERLEAVED BIBLE.—

John vi. 42. 'Whose father and mother we know.' They knew that he had an earthly origin; how then could he have a heavenly? This same objection is brought against the Bible. Men perceive the earthly origin; the characteristics of the writers; the influence of their times; and they say, the Bible is of man. It is of man as Christ was of man; and it is of God as Christ was of God. Christ is not of man, as others are; and the Bible is not of man as other books are. The Spirit of God does not cease to be himself, because he operates through the understanding, memory and zeal of men.

44. Revelation is fully effected when a divine influence in the believer enables him to see the glory of God in Christ. The Jews might naturally experience some hesitation in drawing nigh to a man, however wonderful the works of man. Would God, the God of their fathers, justify them in surrendering themselves implicitly to the guidance of one who was clothed in a body of flesh, compassed about by infirmities? Fear not the reproach of the Father, Christ replies; that which draws you to me, is the Father himself; for the Father hath sent me; and no man can come unto me except the Father draw him.

45. This shows plainly that all pious Jews came to him. A test was given in Christ whereby men could know whether they had learned of the Father or not. Many that were held in reputation, and who were perfectly sure that they were taught of God, kept aloof from Christ. And there are some who think it charity to suppose that all over the world there are people taught savingly of God, though they have no knowledge of Christ. But all that are taught of God are guided to Christ. He only has the words of eternal life. He is a propitiation not for our sins only but for those of the whole world. No man cometh unto the Father save by him. He is the way, the truth and the life.

In all disputations remember that He only who has given you power to perceive a truth, can give the other party power to perceive it. There is no power in mere truth to enter the heart.

51, 53-55. All these verses have a reference to the Passover lamb.

62. 'Ascend where he was before.' This showed his previous words to be figurative. If his flesh were to by eaten, his body could not ascend to heaven. But in fact all through the discourse the spiritual meaning is interwoven. That which obtains eternal life is variously described as coming to him, seeing him, believing on him and eating his flesh. The life that is in him is to get into us. His bodily life differs not from ours and it is not that we want, but his spiritual life.

69. 'We believe and are sure.' The Greek has the perfect tense. It is a thing we have settled and disposed of.

If a miracle had not been wrought this long discourse would not have been held. It has no meaning apart from the miracle. So with almost all the discourses recorded in John. A Gospel without miracles is like a body without bones; and you must kill the man to get it.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—It is too bad in your correspondent "A Lover of the Church of England," to whitewash his own denomination by making out, that all others, are as unsound as his own. His question "Is there a communion where more spiritual benefit is attainable?" is meant to be answered in the negative. This is his first fling at *all* Non-conformist bodies. The next is the assumption of Neologianism in all, a thing as much to be dreaded as Ritualism, and her twin sister Formalism, the great curses of the English conforming Church. Now, Sir, while no Non-conformist body ought to be too self-complacent, it is precisely the sin of Neologianism I would bring to the doors of the English Church. It is well known that within its communion any minister may believe anything and may teach anything he likes. The Church has no power to prevent it. The people have not the power to choose their ministers, and the bishops cannot eject them. The consequence is that the Church is run over, with innumerable place-hunters who preach every variety of heresy that has ever been known under the sun. And it is no answer to this charge to say that these doctrines are not contained in her Articles so long as her ministers are permitted to preach them, and the Church in her ecclesiastical weakness is not able to combat with them. If Neologianism, or fondness for new doctrines, is a charge that can be brought in any measure against any or all non-conforming bodies, it can be brought against the Church of England with much greater reason and with a thousand-fold more proofs, and in a thousand-fold more instances. I know denominations of the Church of Christ who can and do grapple with heresy in their midst whenever it appears, for, having a zeal for the honour of Christ, and Church-courts whereby effectively discipline can be exercised, they are enabled within their bounds to purge the church from heresy and sin. It is in my opinion the greatest blot in the ecclesiastical system of the Church of England, and one of its greatest weaknesses that, she cannot exercise church discipline She has not a single church-court that can effectually deal with heresy. Though she had the will she has not the power, either to depose Dr. Colenso or Mr. Watson. There is not a single heretic within its pale but what can set the whole church at defiance. And what is the reason of this weakness and in great measure of all her present woes? I have no doubt it is the attempt on her part to serve two masters, "Christ and the State." It is not at all to the purpose for them to assert that they hold Christ to be the head of the Church, when their practice proves the contrary. There are two principles laid down in Scripture, which are clear in their application, and which plainly shew the true position of the Church of England. The first is "Ye cannot serve two Masters;" the second is "His servants ye are whom ye obey." The Church of England attempts to serve both Christ and the State, and they cannot serve them both, calling them both Master, for in questions of ecclesiastical dispute they are obliged to go with every dissentient who chooses to the Civil courts and to abide by their decision, and, however much the decision may be against them, and however contrary it may be to the mind of Christ in the opinion of the Church, they are compelled meekly to acquiesce. In short, they have set up the State as their Master in ecclesiastical things as well as Christ; and when their allegiance to Christ and the State come into collision, their practice is to submit to the State, making the State their Master and not Christ, for his servants ye are whom ye obey, Hoping this is not too long for insertion in your columns,

I beg to remain
Yours most truly,
June 16th 1867. R. A. P.

Epitome of News.

SATURDAY, JUNE 15, 1867.

—*Times of India*: "We learn by telegram that the sentence of the court-martial on Captain Cunningham, that he be cashiered, sentenced to five years' penal servitude, and to refund Rs. 20,000, has been approved and confirmed by H. E. the Commander-in-Chief in India."

"We learn that Mr. T. A. Bulkley has applied to Government for a concession to construct a line of railway from the Neriad station of the B. B. and C. I. Company to the town of Kupperwunj. The work is estimated to cost fifteen lacs of rupees."

—*Englishman*: "Some months ago the Government roused from its lethargy in respect to the doings ot Garden Reach, by the result of an action against the son of the ex-King of Oudh in the High Court, made arrangements by which the Prince was able to live in a way befitting his birth and position, without being dependent on his father. This measure has been found to work so well that it is now in contemplation to effect other changes. The relatives and so-called nobles about the King are to be pensioned, and the stipends of his household are to be reduced to figures more compatible with the work performed that those now given. The salary of the Prince will, however, remain untouched. The saving which it is hoped, will result from these changes will be made available for the reduction of the debts due by the King. It is to be hoped that the Government will be wise enough to prevent the discarded servants of the King, from adding to the number of dependants on the establishment of any other pensioned Prince."

—The same: "India, in spite of the peace which she enjoys, still offers a lucrative field of adventure to the hardy races of Affghanistan and Arabia. Pathans, Sikhs, and Arabs leave their homes, though not in such numbers as in former days, and seek for wealth and dignities in the service of the numberless chiefs of Central India, where as sepoys, peons, and armed retainers, their services are greatly in requisition. Their principal place of resort is, however, the capital of the Nizam, Hyderabad. In this city the Arabs and Rohillas form a large, fluctuating and turbulent population, which not even the presence of the British contingent can entirely overawe, and which, on the slightest opportunity, is sure to resort to those practices which made the Pindarries so dreadful a scourge. On the occasion of the recent dispute between Salar Jung and the Nizam, the Rohillas armed themselves, and possessing themselves of one of the numerous hill forts in the neighbourhood of the capital, entered on a course of rapine, which the sudden return of the minister to power brought to a speedy termination. The spirit of disaffection, however, does not appear to have been thoroughly cowed, as we hear from Hydrabad that a body of these men, employed by the Nizam, have recently mutinied, and plundered three villages in the Deccan division and that some Arabs and Pathans have been sent to bring them to reason."

—The Captain and seven men of the Ship *Assam Valley* were cut off at one of the Andaman Islands last year. A detachment, conveyed in H. M. Str. *Arracan*, lately visited the spot and found the bodies half buried. Some 20 or 30 of the natives were killed or wounded by the detachment in self defence. The party had great difficulty in getting back through the surf. The *Rangoon Times* says: "Dr. Campbell Douglas showed all the qualities of a real hero. Being an excellent swimmer, and possessing great boldness and courage, he swam after the drowning men. Twice was Lieutenant Much, the commander of the party, washed off the raft, and while strug-

gling in the rolling waves, Dr. Douglas flew to his rescue, and brought him back safe to the raft. Similarly Mr. Dunn, the chief officer of the *Arracan*, was sinking, confused and overcome by the surging waves. Here again Dr. Douglas played the part of the hero, and saved the drowning man. There were others thus rescued by the brave doctor, but his efforts to save poor Lieutenant Glassfurd, of the Goorkha Regiment were unsuccessful. Dr. Douglas, having struck his head against the rocks in diving after one and another of those he saved, found himself confused and bruised, and his strength giving out, he could not follow Mr. Glassfurd, who was carried some sixty or seventy yards away and the consequence was he was drowned."

MONDAY,—June 17.

—The uncertainty of long-sea voyages is shown by the fact that among the arrivals reported to-day, is a ship that left Liverpool in September, one that left in December, and one that left in March.

—The *Baroda* with the English Mail of May 27th arrived yesterday. Answers to letters despatched from here May 4th, were received by her, in six weeks and a day.

—*Times of India*; London: "Since gambling began in the world there probably never was so large an amount won or lost as on last Wednesday, when Mr. Chaplin's colt Hermit, by Newminster, put his head in first, tolerably easily for the Derby. He had broken a blood-vessel, he had not galloped seriously for ten days, he was far frem handsome—but he won amid a scene which for sensation, I have never seen equalled, although I have been a spectator of some seventeen successive Derbies. Mr. Chaplin won probably the largest stake ever realised on a race—just £140,000 including the stakes. But his generosity to retainers, poor friends and others, brings it down to 100,000. Captain Mackell, who manages his stable, won £75,000, Sir Frederick Johnstone £60,000, and Colonel George Knox, of the Fusilier Guards, £12,000. The greatest loser was Lord Hastings, who had one bet of £120,000 to £10,000. However, he won on other events during the week, and his net losses are £90,000—a sum which he would have paid to-day, but only by anticipating the sale of his ancestral property of Loudown."

—Heads of Intelligence: The third clause of the Reform Bill, regulating the borough franchise has passed through committee. The Government have submitted new clauses to settle the compound householder's question, but they are not considered satisfactory by the Liberals.

Mr. Mill's proposal to give the franchise to female householders has been discussed, and negatived by 196 to 73 votes.

The Government has been strongly urged to commute the capital sentence on the Fenian convicts, and it is believed the executions will not take place.

A royal proclamation has been issued declaring the North Americae colonies to be one dominion with the name of Canada.

The Queen laid the foundation stone of the Hall of Arts and Sciences at Kensington on May 20.

The Duke of Edinburgh has left England to join the *Galatea*, and proceed in her on a voyage to the Australian colonies.

The Princess Teck has given birth to a daughter.

It is positively announced that the Sultan will shortly visit Paris and perhaps London. The Czar is to arrive in Paris on June 1.

The Austrian Reichsrath has been opened by the Emperor.

A conspiracy against the Prussian Government has been discovered in Hanover, and the leaders in the movement have been arrested.

Omar Pasha has been repulsed in his attempts to penetrate the defences of the insurgents in Crete.

—There was a violent storm at Julgaum on Wednesday. Iron roof sheeting was carried by the wind a quarter of a mile. The Presses and Railway works were much injured.

—*Overland Mail*: "On May 18, the bishop of Salisbury held his visitation at Dorchester, and read portions of his charge. Immediately after the visitation some of those who had attended it met together and drew up a memorial to the bishop protesting against 'the strange and unscriptural doctrines' set forth in the charge. The memorial was signed by nine clergymen and a number of churchwardens.—'S. G. O.' has written a letter to the bishop to say how much he is grieved (though not surprised) at the tone of his lordship's charge. He tells the bishop plainly that if he could be convinced that the charge rightly describes the doctrines of the Church of England he would at once quit her communion. On the other hand, an address of thanks to the bishop for what he has said is being get up by the English Church Union."

"The *Liverpool Courier* believes that the Rev. Canon M'Neile has resigned, or is about to resign, the incumbency of St. Paul's Church, Prince's-park, and that he will be succeeded by his son, the Rev. Edmund M'Neile, the trustees of the church having intimated their willingness to concur in that arrangement. Canon M'Neile has held the incumbency of St. Paul's rather more than nineteen years, the entire period of his ministry in Liverpool being about thirty-three years."

"The prosecution of the clergymen connected with St. Alban's Church, London, for alleged ritualistic practices, has been opened. On May 21st, in the Court of Arches, a prayer was presented, asking that the incumbent of the church should be admonished not to offend against the law. The petition was objected to as informal, and one of the articles was ordered to be amended, in order that the defendant might know the exact nature of the charges brought against him."

"The *Avenir National* says that a Protestant movement of real importance is taking place in Italy, and that evangelical churches are being established in Florence, Naples, Genoa, Venice, Turin, Padua, and Bologna."

"The Porte has granted to the Viceroy of Egypt the title of Hidiver or King. Other concessions are made, and altogether it is pretty clear that the connection between Turkey and Egypt is growing much weaker."

"The *Liberta Cattolica* of May 11 announces in these terms the 'miracle,' of St. Januarius at Naples:—'Yesterday, after twenty-eight minutes of prayer, the precious blood of the saint was perceived to become gradually liquified.'"

"Despatches received in Paris from Jassy report a violent persecution of the Jews in that town. A large number of them had been sent away, and their destination was unknown. The Jewish community in Paris have addressed representations to the Ministers of the Interior and Foreign Affairs, and to the Emperor Napoleon, praying for the protection of their co-religionists."

"The convention relative to the church property was concluded at Turin yesterday with the Comptoir d'Escompte of Paris, Messrs. Fould, Oppenheim and Erlanger. These capitalists will issue bonds redeemable in twenty-five years, and payable by the proceeds of the extraordinary tax upon the church property for 430,000,000f., which they will advance to the Government."

—*O Patriota*: "We illustrate our present number with a portrait of our glorious Pontiff Pius IX. It is the production of our humble pen."

We are told in the same number that our Lord ascended from a Mountain *of Galilee, near to Jerusalem.*

—The Calcutta Bible Society, says the *Friday Review*, "was last year employed in printing an edition of 10,000 copies of the Gospel of Maithew in Bengali. The issues from the despository amounted to 39,319 copies; the manner of their distribution being, grants, 30,227; the Calcutta Bible Association 5,695; sales, 3,397. The Report informs us 'that, leaving Calcutta to the Agents of the Bible Association, thirteen colporteurs have been employed during the year in the various districts of Bengal and Bahar, extending from Bancurah to Silhet, and from Calcutta to Cham.'—"

—*New York Times*: "When a Wall-street stock broker begins his day's operations at 10 o'clock in the morning, he has before him by the Atlantic Cable the opening quotations of the same day in London, dated half an hour later than they are in his hands; and when, toward 3 o'clock in the afternoon, he is making his last movements for the day, he is enabled to do so with the closing quotations in London, before him."

A correspondent has sent us the following, extracted from the *Powla* of Nov. 29th last:

At a meeting of several members of the Universities of Oxford and Cambridge held sometime since in England, it was mantained that the University degree was not to be regarded as a certificate of merit, but as conveying a grace of the Holy Spirit, bestowed by the Church, through laying of the hands on those who had first been tried and had proved themselves to be studious and religious. Briefly, that it was a rite of the church founded upon 1 Cor. xii., and kindred passages, and its end to aid the intellect with the grace of the Holy Ghost, in the special studies to which it was devoted, whether divinity, law, medicine or art.

TUESDAY,—June 18.

—The Rev. Mr. Price of Sharanpoor, cherishes the hope that Dr. Livingstone is still alive, He writes to the *Times of India*: "It will be remembered that the Dr. took with him nine African Christian lads, who had been brought up in our institution at Sharanpur. These were, with one exception, intelligent youths, about 20 years of age, and had a tolerable knowledge of English. Most of them possessed strong physical development, and, being fired with a desire for enterprise, cheerfully volunteered to accompany Dr. Livingstone. I call to mind how, when the Dr. had them together in my verandah, after giving them some account of the kind of life they had to expect, and the difficulties that lay before them, he concluded his remarks by saying very impressively: 'Now, my lads, you see we may have to encounter hardships and dangers; but bear this in mind above all things, that whatever happens you must stick close to me.' Now there is good reason to suppose that these youths, being Christians and speaking English, would be the immediate companions of the Dr., and probably his only attendants in many short excursions from place to place. If they were armed, as probably they were, then the Dr. had a formidable body guard more than sufficient to protect him in almost any conceivable case from the attacks of wild beasts or savages. It is very remarkable that in the various stories of Dr. Livingstone's cutting off, no mention is made of these young men. Where were they? If with the Dr. as I suppose, then it is inconceivable that they all fell under the axes of a few savage men. If some were killed, and the rest escaped, where are they? They had as much interest in directing their steps to the sea-coast as the fugitive Johannas. If only one had survived I feel persuaded he would ere this have found his way to Zanzibar."

—We omitted last week to make the following extract from the *Bombay Gazette* of the 13th:

"Another of the Nassik boys who accompanied Dr. Livingstone from Bombay to Africa on his last expedition has returned here from Zanzibar in a country ship which came into port last week. The lad is an intelligent African and speaks good English, but he knows nothing more about the Doctor's fate than what he heard from the Johanna men when they returned to Zanzibar as he was one of those left behind by the Traveller on account of sickness He says that the Johanna men told him that Dr. Livingstone was dead, and also states that he saw Moosa at Zanzibar who told him that he had buried his master. This poor lad has arrived in Bombay in a state of destitution."

—A Mahomedan has been imprisoned ten days at Delhi for assaulting a missionary.

—*Delhi Gazette*:—"The Rajah of Chumba has set an example which might be profitably followed *mutatis mutandis* even by many European sovereigns. The baptism of a Brahmin in the Raja's territories gave rise to a good deal of alarm among the Hindoo community, and measures were at once taken to give annoyance to the Christians in the Raja's name. This came to the knowledge of the Raja accidently through a dispute about a Christian girl which was referred to him for adjudication, when he at once, with the advice and assistance of the superintendent, issued a proclamation giving perfect toleration to Christianity in his dominions, and forbidding any persecution or annoyance being given to the Christians on account of their religion."

—*Madras Church Missionary Record*; Surandie: "The number now under Christian instruction in the Surandie District is 2,274 souls. This is forty-four more than last half, but one hundred less than last year. At an occasional decrease we must not be surprised. It is but a repetition of the history of past years. Like the large hand of a clock, there is first a long stride forward, which is followed by a shorter backward. Time nevertheless progresses, and in like manner we may hope, while the glorious gospel remains our mainspring, that the work is going forward."

—The Rev. J. G. Lincke, for 35 years a missionary of the C. M. S. in Bengal leaves the Mission on account of failing health, but remains in this country

WEDNESDAY,—June 19.

—*Times of India*; home letter: "The speech o the Emperor of Austria at the opening of th

Reichsrath is generally approved. In its reference to Prussia there is an utter absence of a vindictive spirit. The three great questions are fully considered—a constitutional basis for the country; the principle of its unity; and the autonomy of the individual state. And as regards all these the promises of the Emperor are satisfactory."

—Saine: "We regret to learn of the death of Ensign Thomas Henry Peach of H. M.'s 96th Foot, which occurred near Neemuch on the 8th instant, under somewhat extraordinary circumstances. He had been out tiger-shooting for a month, and on the expiry of his leave returned to the station, and got it extended for ten days, that he might prosecute his hunting. He had only proceeded one stage on his return journey to the jungle, when he is said to have been attacked by his own tattoo, knocked down, and mangled so severely about the throat, that the injuries he sustained proved fatal. He was buried with military honours on the evening of the 6th inst."

—*Friend of India*; License Tax in the Punjaub: "Excluding officials the tax has yielded only Rs. 22,000 from 2,400 licenses. Of these no less than 1,800 are of the 6th class, and only 40 of the 2nd and 2 of the 1st. The tax is thus essentially an impost on the poor. The wealth of the district is not even touched. So much for a silly Act and a bad tax—nothing from the rich, absolutely little but comparatively much from the poor, and general discontent among all classes, official and non-official. The heaviest Income-tax in war times could not have done half the mischief, and it would have yielded from two to five millions sterling.

—*Madras Observer*; concerning the Bishop of Calcutta: It is not without much disappointment that we have learned that he has fully identified himself with the ultra ritualistic party in that city, associating himself in all their processions and peculiar services, so that the party which before his arrival had been inconsiderable and despised, now, under his fostering care, is gathering strength and lifting up its head, threatening to produce that same disruption and disunion and confusion which is so largely showing itself among the various dioceses of England."

"We understand that at a meeting of some of his clergy lately held in Calcutta, it was determined to recommend, if not more, the general adoption of "Hymns, Ancient and Modern," throughout the diocese, in lieu of that so long in use, known as the Calcutta Hymn Book. We are not going to defend that collection, but we do not hesitate to declare concerning "Hymns, Ancient and Modern," that while admitting that the book contains many valuable Hymns and some choice selections of congregational music, yet, that *as teaching the doctrine of the mass* which our church pronounces damnable and idolatrous, *as associating the mind with the name of Mary* in a way neither God's word nor our Church doth allow, *as containing an exact imitation of Rome's idolatrous worship of the cross*, together with *direct invocation of saints departed, and many translations and paraphrases of the Missale Romanum*, such as our reformers carefully avoided when borrowing what was in accordance with scriptural truth from the Roman liturgy, we could never consent to use or put into the hands of our people such a book. But independently of the very objectionable character of the book itself, we protest against the attempt of the Bishop of Calcutta to force any hymn book, however good in itself, upon any of his clergy."

—The population of the Sandwich Islands continues to decrease. By last year's census, it is found to be 62,959, a decrease in six years of over 9,000. As this rate a single generation will see the entire population swept away.

THURSDAY,—June 20.

—*Times of India*: "In noticing the telegraphic news which informs us that a first class Albert Medal has been conferred upon Mr. Lake, Contractor, Bombay Reclamation Company, and upon Mr. Millet, one of the officers of the P. and O. Company's service, we may state for the information of our up-country readers, that these medals have been awarded for the zealous and gallant services rendered by the recipients in saving the passengers of the pilgrim ship *Diamond*, which was wrecked in Walkeshwar Bay this day last year. Mr. Millet, who already holds two medals for saving life at sea, was in charge of the first boat that succeded in reaching the *Diamond*, and afterwards made many successful trips. He is at present second officer of the S. S. *Delhi*.

—A correspondent of the *Pioneer* states that a hailstorm of unprecedented severity visited the quiet little station of Bijnore on the 9th. The hailstones are said to have been as large as small apples, and some were picked weighing singly 17 tolahs! A couple of maunds of hail were collected in a few minutes to store as ice, and nearly every pane of glass on the north-west side of the houses in the station was smashed.

—*Friend of India*; Mandalay:—"On the 13th a deep conspiracy was fortunately brought to light. The Poodein Mentha's sister managed to bribe two eunuchs of the King's body guard, and get an interview, dressed up in a man's clothing, with her brother. Eunuchs have great power in the palace, and in the present instance they rather exceeded their power, for unfortunately the conversation between the prince and his sister was overheard by some of the guards and reported. It was the intention of the conspirators to set the palace on fire, and during the confusion the Poodein Mentha was to make his escape. On the night of the 14th, so late as 8 o'clock, the High Court was sitting in judgment, and then and there passed the sentence of death upon five princes and two eunuchs. On the morning of the 15th Captain Sladen heard that the executions were ordered for that day, and met the procession at the Ahlowee gate bearing the princes to the scene of execution. Captain Sladen at once applied for an audience. The King immediately came out, and jocularly asked him if he could eat mangoes. 'My Lord!' said Captain Sladen, 'I have come for the express purpose of begging your Majesty to spare the lives of the Poodein Mentha and his brothers, and to guarantee, if your Majesty considers it necessary for the safety of your kingdom, to have them properly secured at the Andamans.' The King at first did not believe that the princes were to be executed, but immediately gave orders that they should be pardoned. If any of their lives had been sacrified the Wondouks were then and there to be executed. The Resident retired to the eastward, and was talking to some of the officials, when the messenger who had been despatched with the reprieve returned, reporting that the Poodein Mentha had been executed. The Resident then begged that the lives of these officials too might be spared. After some hesitation the King granted the request. This act of humanity on the part of Captain Sladen has given him such general praise amongst the Burmese, that his name hereafter will always be held in grateful esteem by all classes."

The only evidence of this conspiracy appears to have been the word of the eunuchs.

—The editorial "we" of *Our Paper* says that for eight years he has not taken more than eight ounces of food a day.

FRIDAY,—June 21.

—Deaths last week, 323.

—At the last meeting of the Bombay Branch of the Asiatic Society the common *calamus* was reported as indigenous in Western India, by the Rev. Dr. Wilson, and specimens were presented.

—Mr. Howard, in the matter of Pestonjee Cursetjee Shroff, Insolvent: "It appeared that between October 1864 and July 1865 this energetic trader had incurred debts to the amount of Rs. 72,21,322. He commenced business in October 1864 with a capital of 8 lacs of rupees consisting of shares, jewelry, and cash, so that with this capital of £80,000 he contrived by the following July to incur debts to the amount of £720,000. Among the insolvent's liabilities on the schedule were such as these:—Central Bank Rs. 2,12,622, Asiatic Banking Corporation Rs. 2,02,850, Joint Stock Corporation Rs. 2,75,000, Bank of Bombay 11,82,000, Eastern Financial Association Rs. 4,17,000, Fort Press Company Rs. 8,20,000, Bhattia Financial Association Rs. 1,62,250. If this was not the result of gross and reckless trading, he did not know what was."

—On the subject of "Seamen's Wants," Captain Toynbee writes thus to the *Times*: "First, as to clubs or institutes. They have answered well for soldiers and are, if possible, more needed for seamen, whether at home or abroad. Take Calcutta as an example. The average number of sailors belonging to ships in that port is 3,000. These men need recreation like all other human beings; a ship's forecastle in a tropical climate is not a place where it is to be found, and they therefore go on shore when their day's work is done. And where do they find any house to receive them? Only in Flag-street, a very hot-bed of the worst vices, and a nursery of disease.

I can say from experience that numbers wish to keep steady, for during repeated visits to Calcutta, having a large airy, well-lit cuddy, or saloon, we threw it open for the use of the crew between 7 and 8 p m. one evening for a school, the next for entertaining readings, and out of a crew of 40 we generally had eight or ten scholars and more listeners to the readings. The argument is, if we out of 40, who were not picked men, could get eight to dress clean and attend an evening school after a hard day's work in a tropical climate, how many of the 3,000 in that port who seek recreation on shore would do so in a rational way if they had the opportunity?

"Thanks to John Lawrence, a fine playground for seamen has been granted in Calcutta, and he is favourable to the building of an institute upon it, where the men could hear a religious service on Sunday, attend a school, write a letter, and get refreshment and national amusement.

"Some people confound sailors' homes and institutions, but they are quite different, homes being meant for men who pay for living there during the time they are on shore; but, institutes are for the recreation of those who are living on board their respective ships in a port.

"Is it too much to ask from the good feeling of a nation whose greatness and riches depend so much on seamen that each port should have a piece of ground and a building devoted to them, and as the Dreadnought Hospital is open to seamen of all nations, so let our sailors' institutes be, as the great preventers of moral disease?

One other subject shall close my letter. Our married seamen, of whom there is a large number, are very much in want of cheap and respectable homes for their wives and families. Now they pay high rent for one ill-adapted room, and the sad moral effect to this over-crowding is too well known for me to enlarge upon. Several of our largest shipowners have expressed a wish for a better state of things, and have given in their names as willing to take shares in a company for building married sailors' homes; but no one has yet been found to start the good work, though Alderman. Waterlow has shown that such blocks of buildings will pay good interest for the money expended."

—*Bombay Gazette*: "It is understood, we regret to say, that the Bombay Government has received very sad news of the fate of one or two at least of the British captives in Abyssinia—such news as must render inevitable the prompt despatch of an expedition to avenge the outraged honour of England. We do not state the particulars that have reached us till the rumours now in circulation have been confirmed. If the Government means to send an expedition in November, it should lose no time in forwarding commissariat stores and war material to Massowah at once."

—Same: "Steps are being taken to lay fourteen lines of rails on the G. I. P. Railway along a portion of the island of Bombay. The additional works are rendered necessary by the increasing traffic on the line, and by the desire of the Company's representatives here to develop an extensive local traffic. With the latter view two new stations will shortly be opened, one at Parell and another at Chinchproogly, to catch up the traffic at these places. The quadrupling of the line of rails will necessitate the construction of a new station at Byculla, as the present platforms must give way to provide the space requisite for the new rails."

—A correspondent of the same, speaks in very high terms of the successful management of the Lawrence School at Mount Aboo.

—Cholera among the troops at Peshawar, is diminishing, but is raging in the city.

—The story of a Native roasted to death in the Engine of a B. and B. Railway train, has shifted its ground, and is now doing duty in Delhi.

—The *Friend of India* says that three lacs are needed to support 1,500 Orissa orphans 5½ years, giving them a Christian education. It says: "We are quite aware of the disgust, to use the mildest expression, which has gradually been created in the public mind by the conduct of the authorities in 1866. Everywhere men refuse now to give because Government declined to take their money a year ago, told England there was no need for help, dandled itself in the delight of the hills when the people were perishing, and then attempted to shake off its responsibility by mutual recrimination."

TELEGRAPHIC NEWS.

London, June 8th.—Advices by telegraph from

America state that the Emperor Maximilian has not been shot, but has been sent a prisoner to the city of Mexico.

The attempted assassination of the Czar in Paris has evoked universal manifestations of indignation and sympathy.

10*th*.—The Italian Chambers have rejected the Church Property Bill.

The Emperor Francis Joseph has been crowned King of Hungary, and has proclaimed an amnesty.

A first class Albert medal has been conferred upon Mr. Samuel Lake of the Bombay Reclamation Company, and Mr. W. S. Millet of the P. and O. Company.

The following names appear in the obituary of the week:—General James Ekford; General G. D. Arbuthnot; Captain W. P. Harrison; Lieutenant J. E. Ferguson; A. Anderson; and Surgeon D. Hood.

11*th*—A mission is going to Vienna and to St. Petersburg to invest the Emperor of Austria and the Czar of Russia with the Order of the Garter. The Order will be conferred on the Sultan of Turkey during his stay in London.

Colonel Bowring, the Commissioner of Mysore, declares that there is nothing among the records at the Mysore Residency supporting the view that the treaty with the Rajah was of a personal nature.

12*th*.—Splendid fetes have been given in Paris in honour of the Czar, who left yesterday for Russia.

Latest advices from Constantinople state that a reinforcement of eight hundred Turks has been despatched to Crete.

13*th*.—At the Merchant Tailors' annual dinner, Mr. Disraeli made a speech vindicating the policy and conservative character of the Reform Bill.

At the trial trip of the new Indian transport *Euphrates* the speed attained was 14¾ knots per hour.

The Belgian Volunteers who are about to visit England will be conveyed from Antwerp to Gravesend in H. M. S. *Serapis*.

14*th*.—Parliament has re-assembled. Mr. Disraeli has introduced an amended redistribution giving twenty seats to boroughs and twenty-five to counties.

Her Majesty the Queen has signified her intention of holding a grand review of the regular troops in Hyde Park in July.

The Delhi Railway has issued two and a half millions of additional capital.

The *North German Gazette* announces that the visit of their sovereign to Paris and the conference of foreign ministers there have secured a new guarantee of peace.

Stock of Cotton, 860,000 bales Fair Dhollera 9¼*d*.

15*th* The press urges that changes should be made in the constitution of the House of Lords, by the abolition of proxies, the establishment of a quorum, and the creation of life Peers.

In a debate in the House of Commons on the Luxembourg treaty, Lord Stanley vindicated his conduct in connexion with the late negotiations.

The King of Prussia has returned from Paris to Berlin.

An attempt has been made to rescue the Fenian prisoners at Waterford, and thirty policemen were injured in removing them from the prisons.

Miscellany.

—The following is Archdeacon Wordsworth's translation of the ancient Latin inscription descriptive of the frescoes which have been discovered in the Chapter-house of Westminster Abbey:—

"To the most pious Cæsar, always Augustus, Domitian, the Proconsul of the Ephesians, sends greeting.—We notify to your Majesty that a certain man, named John, of the nation of the Hebrews, coming into Asia, and preaching Jesus crucified, has affirmed Him to be the true God and the Son of God; and he is abolishing the worship of our invincible deities, and is hastening to destroy the temples erected by your ancestors. This man, being contrariant—as a magician and a sacrilegious person—to your Imperial edict, is converting almost all the people of the Ephesian city by his magical arts, and by his preaching, to the worship of a man who has been crucified and is dead. But we, having a zeal for the worship of the immortal gods, endeavoured to prevail upon him by fair words and blandishments, and also by threats, according to your Imperial edict, to deny his Christ, and to make offerings to the immortal gods. And since we have not been able to induce him by any methods to do this, we address this letter to your Majesty, in order that you may signify to us what it is your Royal pleasure to be done with him.

"As soon as Domitian had read this letter, being enraged, he sent a rescript to the Proconsul, that he should put the holy John in chains and bring him with him from Ephesus to Rome, and there assume to himself the judgment according to the Imperial command.

"Then the Proconsul, according to the Imperial command, bound the blessed John the Apostle with chains and brought him with him to Rome, and announced his arrival to Domitian, who being indignant, gave a command to the Proconsul that the holy John should be placed in a boiling cauldron, in presence of the Senate, in front of the gate which is called the 'Latin Gate,' when he had been scourged, which was done. But by the grace of God protecting him, he came forth uninjured and exempt from corruption of the flesh. And the Proconsul, being astonished that he had come forth from the cauldron anointed but not scorched, was desirous of restoring him to liberty, and would have done so if he had not feared to contravene the Royal command. And when tidings of these things had been brought to Domitian, he ordered the holy Apostle John to be banished to the island called Patmos, in which he saw and wrote the Apocalypse, which bears his name and is read by us." Then follow the frescoes from the Apocalypse."

—At the annual Meeting of the Church of England Temperance Reformation Society, the Dean of Carlisle presided, and spoke as follows:

"Nothing but his love for the cause would have kept him in town after the exhaustion of attending so many meetings. He must commence by expressing his gratitude to Almighty God for having put it into the minds of his friends, absent and present, to form that Association. Looking at the income of that Society, their work might seem a little thing, but he could assure them from his personal knowledge that the Society had done, and was doing, a vast amount of good throughout the country. (Cheers.) The periodical which had been referred to had been the means of opening the eyes and removing the prejudices of many (cheers); and he scarcely knew how any one could do more good than by placing it in the hands of every clergyman's family and every squire's family within his reach. His friend Mr. Maguire, while working quietly with his pen, was touching springs of action far far away, even, as they knew, in India and the islands of the sea. He (the Chairman) would admit that the monster evil against which they were united showed at present no symptoms of decay; he was afraid it was the reverse. The taxes on drinks showed that the monster was still devouring its full number of victims. He was also afraid that the practice of drinking was rather on the increase in private families. He feared it might be said of the private families of this country as it was of the land of Egypt that there was hardly a house where there was not one dead. (Hear, hear.) The number of those who suffered secretly from the direful drunkenness of one or two individuals in the family would never be known in this world. The noisy and glaring effects of intemperance foamed out in the streets, but there was a deep and silent stream of moral ruin and spiritual destruction going on through accursed drink of which they could have no adequate conception. (Hear, hear.) Some years ago the temperance movement was looked down upon on the ground that those who took part in it were all radicals, but when he heard that objection his reply was that such persons would be very happy if the gentry and clergy would lead them. (Hear, hear.) As regarded the abstaining clergy, he doubted whether all the names had been published. Had the Secretary for example got the names of Dr. Hook? (The Secretary, "No.") Then he (the Dean of Carlisle) would gibbet him. (Cheers and laughter.) At a meeting of 2,000 working people at York at the conclusion of the Church Congress last autumn, Dr. Hook openly declared himself an abstainer. He told the Meeting what led to his becoming one. A drunkard with whom he had remonstrated said to him, "Doctor, if you will abstain, I will." The Dean replied that he would. They both took the pledge. At the end of a year they again met. On the Dean's asking his friend to renew his pledge, the latter said, "But Doctor, how shall I know that you abstain?" "Well," replied the Dean, "You ask my missus and I'll ask yours." (Laughter.) Dr. Hook acted on the principle that the best way in which the clergy could induce working men to give up drink was to give it up themselves. He deeply regretted that the doctors did so much to encourage the use of alcohol. He had met with two instances in which working men who had given up drink were led to take it in a hospital, and after their discharge continued drinking, resembling the dog who had returned to his vomit. He knew another case in which a young man having been induced by a medical man to take a little gin and water, was afterwards mad with drink for three days. It was dreadful to think of the havoc which was thus being spread. The Very Rev. Speaker concluded by expressing his confidence in the future of the movement.

"The Rev. M. ALLAN moved the first Resolution:—'That the Report and statement of accounts now read be adopted and printed for circulation, and that the following do constitute the Council and Executive for the ensuing year, with power to add to their number.' [Names read.] Adverting to what fell from the Chairman, in reference to the medical faculty, he said he was happy to be able to cite someting on the other side. The *Lancet* of last Saturday contained a report of a lecture recently delivered by Dr. Wilks to the medical students of Guy's Hospital on the subject of alcohol as a medicine, placing alcohol in the same category as strychnine and other things of that kind, and condemning the extent to which it was frequently recommended by medical men.

"The Rev. W. Caine, in seconding the Resolution, said he had been a teetotaller for thirty-two years, and it would be impossible for him to describe the amount of work which he had got through in that period. In one year he had preached and lectured more than 270 times, and he never wanted a stimulant. There were some who said that students needed alcohol as a medicine. He was a tutor for nine years in a University, and for three or four months of the year he taught sixteen hours a day, and he never wanted a stimulant or had a headache, which he attributed to his total abstinence from intoxicating drinks. (Cheers.) In the diocese of Manchester, which he represented on this subject, there were thirty-two teetotal clergymen—that is, one in twelve—and there were some abstainers, he believed, who had not given their names. One means of promoting the object adopted in his diocese was to get eminent medical men to deliver lectures; and Dr. Edmonds, of London, had recently delivered an excellent lecture against the use of alcohol. Dean Alford, in one part of his *Commentary*, namely, that on the eighth chapter of the Book of Revelations, and the eleventh verse, spoke of this 'drink' as water turned into poison. He (Mr. Caine) believed that there would soon be large accessions of clergy to this cause. He could wish that Dean Hook and Dean Close were bishops, as in that case it might be hoped that more clergymen would follow their example. (Laughter.) It was very desirable that the clergy should aid in the formation of 'Bands of Hope,' seeing that there was more hope of children than of adults. He knew one 'Band of Hope' that included 30,000 children. (Cheers.) Some people objected that there was nothing to sanction the temperance movement in the Bible; but he denied that that was the case, and in the *Church Temperance Magazine*, to which he was happy to contribute, he had shown that it was a mistake. In the English translation of the Book of Hosea occurred the words 'flagons of wine;' but, even in the presence of Dean Close, he would quote Dr. Pusey, a Hebrew scholar, as his authority for saying that the correct rendering of the words was 'cakes of dried grapes or raisins.' (Cheers.) Even though the use of intoxicating drink were lawful, they ought to be willing to give it up for the sake of those who were injured by it. In conclusion, he urged the Meeting to aid the United Kingdom Alliance in getting the Permissive Bill passed by Parliament. He felt sure that the best means of accomplishing the object, even on the Lord's day, was to adopt the permissive principle."

—Report of the Bengal Branch of the Christian Vernacular Education Society:

The Indigenous School Scheme.—At the beginning of 1863 a special communication was received by the Calcutta Committee from the Parent Society. It related to a scheme for the improvement of the indigenous village schools of Bengal. No one who is unacquainted with village-life in this country, can have an adequate idea as to the character and number of those schools. The low state of education amongst the masses generally, would imply a singular dearth of schools. Such, however, is not the case. It has been estimated by competent authorities,

that there are not fewer than 30,000 schools in Bengal. Every village of any consequence has its school. These are chiefly hereditary institutions. They not unfrequently pass from father to son for a series of generations. The native teachers, called Gurumohashoys, regard their schools as their patrimony, and eke out of them a bare and somewhat precarious subsistence. Their remuneration consists, partly of small sums of money—a few pice a month for a child; or in the case of the poorer villagers, they receive from time to time, small presents of rice or fruit. On all important occasions—the celebration of marriages, family pujas, &c., the schoolmaster expects, and generally receives, a gift of more or less value. He thus contrives to live as his fathers lived before him; he is poor, but his immediate wants are supplied, and he is generally contented with his position. He is not without a degree of honour; the people respect him and trust him, and feel him to be a necessary adjunct of their village economy.

The character of the instruction imparted in those schools is, as a rule, despicable in the extreme. In the majority of the Patshalas the only book used is a stupid story book, full of idolatry and uncleanness. Amazingly ignorant himself, the ordinary Gurumohashoy, aims at nothing higher in his teaching, than to impart to his pupils an ability to scrawl their names on leaves—to spell out with difficulty a simple reading lesson, and to bawl out at the top of their voices certain tables of Arithmetic. As regards the moral tone of these schools, it is necessarily of a low and degraded character. Kali, Siva, and Krishna are presented to the children as the object of reverence and imitation. Can it be a matter of wonder under such circumstances, that the grossest darkness, intellectual and moral, should cover, like a death-like pall, the masses of the people?

The plan adopted for utilizing these schools, was the following:

The plan was to form a number of Circles, containing in each five or six of those schools; to appoint over each Circle an earnest, active Christian man as Inspector. His duties should be daily to visit one or more of the schools, teaching in them himself—fixing the routine of studies—introducing sound and useful school books, and by any and every means to raise the standard of instruction imparted. He was especially to endeavour to diffuse throughout his whole Circle a knowledge of scriptural truth. This portion of the teaching was to rest entirely with the Christian Inspector; it was his province, through the medium of oral instruction, Bible-reading and Scripture Catechisms, to introduce spiritual as well as intellectual light into the schools entrusted to his care.

The Gurumohashoys or Puntojis gradually came into it,

At the present time, there are 14 Circles under the management of the Society These comprise 87 schools, and a total of about 4,000 pupils. This represents an increase over the former year of 2 circles, 7 schools, and some 1,200 scholars.

Bible Teaching and its Results.—In each of the day schools under our management, the children are taught the principal facts and doctrines of the Bible. This indeed is a *sine qua non* of the scheme. We know of no real education which does not include a moral element, and we know of no true morality which is not derived from and grounded on, the Book of books.

We earnestly desire and labour to promote the social and intellectual elevation of the rural population; but we remember, that the 4,000 children placed under our influence are something more than *rational animals*—we believe them to possess immortal souls; we regard them as under training for another world than this. Why divine Providence has permitted them and their fathers for untold ages to sit in midnight darkness we know not; but—why a good Providence has at length brought these heathen children under our influence, we are at no loss to comprehend. We dare not withhold from them the saving light which we have received; nor could we ever dream of making it *optional* with them as to whether they would receive it; we know what they know not, that eternal life consists, in the "knowledge of God and of Jesus Christ whom He hath sent." Woe be unto us, if we give them not this knowledge! We profess ourselves servants of Him whose latest injunction was "Go, teach all nations." Woe be unto us if we teach them not the truths which He has taught us!

But happily, a disinclination to receive religious instruction is not a leading difficulty in our operations. As a rule, the children are as ready to receive religious instruction as the teacher is to give it. This is more especially seen in our *oldest* Circles. Generally, at the opening of a Circle, more or less of opposition to this branch of the studies is manifested; but, a judicious, steady course of persistence breaks down this feeling; and gradually religious teaching becomes regarded as a necessary part of the routine. Gurumohashoys, parents, villagers children, all accept the arrangement. As regards the pupils themselves, it is invariably found that whenever a scripture lesson is given with tact and animation they enter into the subject with zest and delight. The quickness, and spirit with which, in many schools, the boys answer questions on Bible history, clearly evince that this study is to them the very reverse of irksome and uninteresting.

But what direct good ensues from all this Bible teaching? The true answer to such a query is, that we are bound by our Christian obligations to give this teaching, and could we not indicate *one* good result, our obligations would remain the same. However, blessed be God! besides the diffusion of religious truth, we are enabled to rejoice over one or two very marked tokens of its success.

The Circle at Jessore is under the inspection of a young man of great energy and decided piety. He was converted from Mahomedanism some 3 years ago. For a while, he imagined that it was his duty to preach the Gospel far and wide without however receiving either a settled appointment or a fixed salary. He roamed for months about the villages of Bengal, very much like a religious mendicant, proclaiming everywhere the saving name of Christ. At length, he was led, no doubt wisely, to exchange this irregular mode of warfare, for a defined and regular course of duty. He has managed his Circle with devotedness and zeal, and a gracious instance of good has been vouchsafed him. A youth of about 17 years of age, the son of a leading Mussulman Priest, was so impressed by the Scripture lessons given by the Inspector, that he was led seriously to enquire after the truth. He gradually saw in Christ the Saviour that his soul required. He believed, and in the face of violent oppositon from his friends, he made a public confession, by baptism, of his faith in Jesus. A more particular account of this case will be found in the report furnished by the Revd. W. A. Hobbs, the Missionary by whom he was received into the Church. This new convert has already been admitted a student in the Training Institution. We may thus look forward to the time when he, qualified by a thorough training, shall go forth to labour for the good of others and to testify to that precious faith of which he has been made a partaker.

—Many in the Church of England, are beginning to entertain the idea of a Free Church of England, as they see no other way of dissolving fellowship with views that they regard as unscriptural. The following appeared in the *Churchman* some months ago:

"As one consequence of the renewed vitality in this branch of Christ's Church, questions long in abeyance, affecting the relations of the Church to the civil Government began to be mooted and to be reconsidered. Men could not think upon the matter without perceiving that those relations, by the repeal of the Test and Corporation Acts, and by the Roman Catholic Relief Act, had been entirely revolutionized. And yet the Church was tacitly assumed to stand to Parliament in the same relation as heretofore. Anxious to find their way back to the true Christian theory of those relations, men had to free their minds from the traditions which had their origin in the legislation of King Henry VIII., and to find the elementary truths, out of which that theory must be formed, in the Holy Scriptures as interpreted by primitive practice. It became straightway apparent that *the Church of Christ, for the first three centuries of its existence, lived and prospered not only independently of the Civil Government but in spite of all its opposition.* Then the question demanded, and still demands, an answer—Did the Church forfeit that independence, the prerogatives granted to her for ever by her Divine Master, and the one form of Government and mode of legislation instituted by his Apostles, when the rulers of the kingdoms of this world became grafted into her One Body by Holy Baptism? Does a civil governor, having no rights of Church government, being a heathen, acquire such rights by becoming a Christian? This is the root of the matter. We venture to say that no sane man can answer that question in the affirmative. Then whence does the civil Government acquire these rights? They can have no origin, tenable before any jury of Christians, other than in a Divine gift from the King of kings. Then let the title-deeds be produced. Neither the Church herself, nor any branch thereof, has the power, even had she the will, to transfer one iota of her sacred trust to other hands. Centuries of tacit and forced submission to usurpation cannot consecrate the original wrong. No lapse of time can turn wrong into right.

"Such thoughts have been forced upon the minds of Churchmen in England in the great spiritual awakening of the last thirty years. It is a great subject upon which it is necessary, without delay, that men should form definite ideas. And the definite idea which we would have them form and grasp intelligently is this; That *the fact that the Church in England has been, and is, 'established'* (whatever that may mean), *is an accident, and not of its essence: That it may be dis-established to-morrow, but that it will, nevertheless, continue to be what it is:* and that no earthly prince, potentate or parliament has the right to define one of its doctrines or dictate one canon of its discipline.

"That this train of thought may not be left needlessly imperfect, we cannot forget that ominous word 'Temporalities.' Are not they the gross and palpable chain whereby the Church is fettered to the State? We must acknowledge, without reserve or equivocation, that all temporal goods are at the absolute disposal of the State. The same power which conferred Woburn Abbey and Covent garden on the house of Russell, can at any time resume the grant. *The same power which gave tithes, and lands, and houses to the Church, or (what is in effect the same thing) which by law secures to her the usufruct, can resume the grant and repeal the law.* But we cannot imagine any civil Government committing so great an injustice, so gross a sacrilege.

"But does a gift confer upon the donor rights which he would not have had irrespective of the gift? Did the Church, profane as Esau, barter and sell any of her prerogative for a mess of pottage? If she did, the transaction was from the first invalid; for she has no prerogative by which she has the power to sell, or barter, or give. If a man voluntarily give me an annuity and to my heirs for ever, I owe him all gratitude and honest service; but, unless I am mercenary and worthless, I do not sell my independence, and, at any rate, I cannot bind my heirs to perpetual bondage to the successors of the donor. Even so the temporalities of the Church link her to the State in all honest loyalty; but for their sake she cannot forego rights that are inalienable as being the gift of Him to whom all things belong, spiritual and temporal."

—The *Mission Field*—a Church periodical—contains a letter from the Bishop of Adelaide on the present state of his diocese. The bishop says:

"The diocese of Adelaide having ceased at the close of 1865 to require the annual grant from the Society for the Propagation of the Gospel of £500, which, from the establishment of the See in 1847, had been liberally made towards the support of the clergy, I proceed, in compliance with the wish of the Committee, to state the steps and circumstances by which the diocese has been rendered self-supporting.

"In 1850 all State aid to religious ordinances was withdrawn, and the ministers of the Church of England were thrown for support upon the liberality of their several congregations, aided by contributions from a general Church fund, which the South Australian Church Society annually collected, as well as the above mentioned grant of the S. P. G. It was soon, however, felt that the bishop, clergy, and laity of the diocese must be brought into closer fellowship and sympathy; the body of the Church was to make increase of itself by the co-operation of all its members, rather than by the single-handed energy of the bishop, or of zealous individuals among the clergy and laity.

"The principle kept steadily in view by the Standing Committee was to give the fullest development to the voluntary system; believing it to be a religious duty in every Christian to give of his means for the support of religious ordinances. To this end they adopted a classification of parishes, and, by apportioning aid to the number of sittings let and paid for, made it the interest of the several congregations to support their minister more liberally by taking additional sittings."

After describing the other means adopted the bishop adds—

"In these ways a moderate but certain provision has been made for the clergy of the Diocese of Adelaide, not by damping or repudiating the

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voluntary principle, but by correcting its unsteadiness and supplementing its deficiencies. *If the ordinances of religion are worth having, they are certainly worth paying for.* I rejoice to say that this principle is conscientiously held and extensively acted upon by the members of the Church of England in South Australia. Hence the early independence of the diocese of Adelaide to all aid from the Colonial Treasury and the S.P.G

"It will now be proper to show the *progress* of the Church under the above system. With larger funds at the bishop's disposal it might perhaps have been more rapidly developed; but I doubt if it would have grown so *solidly* as by 'self-help,' in dependence on the good providence of God. When the bishop landed in South Australia, December 28, 1847, there were five clergy and five churches, including the wooden barn-like building so called in Port Adelaide. In February, 1866, the actual number of licensed clergy was thirty-eight, and the churches completed, or in progress, sixty. No doubt *with funds* it is easy to plant clergy and build churches in anticipation of congregations; but the work is more satisfactory when *the people themselves* feel the want, and impose on themselves the burden of maintaining their minister, and building an edifice in which he may minister to them."

—*Free Church of Scotland Record:*

Evangelistic Tour.—"Mr. Dawson sends a minute journal of a three weeks' tour made by himself and Mr. Samuel Hardie, in December last, in a district where the Gonds abound. They journeyed westward from Chindwara ninety miles; to which, fetching a compass, they returned. Their baggage and tent were carried by three buffaloes, which plodded on at the rate of not much more than a mile an hour. While the buffaloes made their tardy way to a point fixed on for the evening encampment, the preachers rode to the villages on either side of their route, and preached the word in several places every day. They preached in all in fifty-eight towns, villages, and hamlets; and their congregations numbered in all about four thousand souls. We print a few selections from Mr. Dawson's spirited journal, in which there are some striking and touching things:—

Village opportunities.—"We have had to-day no fewer than 294 souls hearing us in the four different places in which we preached. We consider the preaching in the villages more effective, speaking humanly, than the preaching in the bazaars in large towns In the bazaars the people come and go, and their minds are occupied with many things At our preaching in the way I have been describing to-day, as a rule the people remain from beginning to end; and there is far more likelihood of their minds being fixed on our preaching, than in the bustle and confusion of a bazaar. Of course we do not leave the other kind of preaching undone when opportunities occur, but we think this kind more effective. We place the men on one side, and the women on the other. They all sit until both of us have preached, and then they all stand while one of us closes with prayer.

Natives offering Money.—"Near the beginning of our preaching one man offered us five or six pice, and would take no denial, although Samuel and I refused it several times. At last, he laid a rupee on the Testament Samuel had in his hand while he was preaching, saying he gave it gladly for God's sake. We had some Scripture portions with us for sale, and I intended to offer him some of them at the close of our preaching; but he went away long ere we were done. He put other four or five pice on the book before leaving. A number of others followed his example, and gave one pice or two pice each. The whole sum was 1 rupee, 5 annas, and 3 pie; in English money about two shillings and eight pence. This contribution we made over as a donation to our book fund when we came home. We did not consider it wrong to take it when it was given freely, after declaring we did not come to preach for money. At other times we have difficulty enough to get one pice or one anna for a tract or Scripture portion.—*To be continued.*

THE LAST OF THE HINDUS.

(Translated from the Bhaskar of June 6.)

Every body knows that Sir Rajah Radha Kanta Deva Bahadoor had a severe cold three days before his death. On the night before his death, feeling a heaviness in his system, he did not eat anything. The following morning, he got up from his bed, made himself clean in the usual way, and went to his oratory. At that time the father-in-law of his daughter approaching him said,—"How are you, Sir, to-day? Would'nt it be as well to take some medicine?" The Rajah Bahadoor replied,—"Medicine cures disease, but it does not prevent death. If you have any medicine which will do me good in eternity, please administer it." After saying a word or two more in the above strain, he addressed himself to his evening devotions. The rosary having been repeated, he said to his favourite servant—"Nobin, I am feeling weak, give me some milk to drink." The servant brought some milk, the Rajah Bahadoor drank it, and went to the sitting room, with the rosary in hand. After a little he called for more milk. This time, however, he could not drink much, as he felt a difficulty in swallowing. Then he said to his servant Nobin,—"To-day I shall leave off my body. It is not therefore advisable for me to remain here on the second story. Send for the priest." We may state here that the Rajah Bahadoor, on going to Vrindavana, had selected a learned Brahman of the place for his priest, to whom he had imparted a knowledge of the mysteries of funereal cremation, which the Rajah had himself collected from a diligent perusal of many Sástras On the priest being brought before him, the Rajah Bahadoor questioned him as to his knowledge of funeral obsequies, and gave him further explanation regarding the last rites. Continuing in the same seat, he said to his servant Nobin:—"You remember I explained to you long ago the way in which my body should be treated, after life has taken its departure. Listen, I will now repeat to you the same in brief. After I am dead, you are to bathe my body, to put new clothes on it, to deck it with the *gandhamalya* and other flowers, and to place it in the case which I ordered to be prepared a year ago. You are then to carry the corpse to the banks of the Yamuna, scattering all the way fried paddy, ginger-powder and *koomkoom*, and accompanied by a band of Vaishnava singers repeating the name of Hari. You are then to see to it that my body is again bathed, and all the rites gone through which I explained in the instructions given to the priest. See to it that the funeral pile is longer than my body; and you are to take care that no other fuel is used than the wood of the *Tulsi* plant [We may state here that the Rajah Bahadoor had himself collected a large quantity of *Tulsi* wood for the purpose.] You are to place my body on the pile exactly in the same attitude which I have been accustomed to take while living. You are, moreover, to take four long bamboos and put them into the ground at the four corners of the pile, and let the canopy of my curtains be suspended on those bamboos over my body, but at such a height that the flame of the pile does not reach it. Then will follow cremation according to the instructions I have delivered to the priest. See to it that the fire is put out when my body becomes reduced to about one seer in weight. Divide that unburnt portion of the body into three parts. Feed turtles with one part of it; another part you are to throw into the deep waters of the Yamuna; the third part you are to bury in the Vrindavana, so deep in the ground, that animals may not be able to distinter it. Cremation over, you are to return to your dwelling-place in a silent mood. There should be no cooking that day in your houses; if you be very hungry, you could go and eat something elsewhere. On the eleventh day after my death, offer ten *pindas* to the Yamuna, and give a good feast to the Brahmans of Vrindavana. After which you may turn your face towards your native land."

The devout Rajah Bahadoor having said all this, was preparing to go down stairs, when the father-in-law of his daughter and the respectable men of the place came to see him. He received them all with his usual urbanity, and went down. In the grove of Tulsi plants which was on the premises, he ordered a bed to be prepared at the foot of a *Tulsi* plant. The magnanimous Rajah, emancipated, though in the body, stretched himself on the bed, put a *salgram* stone on his chest, and began counting his rosary. No more did he talk to any mortal. For nearly two hours he remained thus absorbed in meditation. Then did life depart. At the moment of his death, his whole face was lit up with a smile. No other symptoms were seen. When his spirit left his body, the groves of Vrindavana resounded with the shouts of the blest; and the telegraphic wire that moment carried the melancholy tidings to the city of Calcutta."—*Friday Review.*

PASSENGERS ARRIVED.

By the P. and O. Co.'s Str. *Baroda*, June 16th:—*From Southampton.*—Mr. Bigg, Mrs. Coleman, Mr. Furneil.

From Marseilles.—Capt. and Mrs. Ryan, Ensign McCausland Capt. W. Ryan, Mr. Hulbert, Mr. Pestonjee.

PASSENGERS SAILED.

By the B. and B. Co.'s Str. *Ganga*, 15th:—*For Suez.*—Mrs. Burton, and 3 children, Mr. Grey, Mrs. Grey, Messrs. Rees, Powell, Cook, Scobai, J. McGill, C. Ralph, and Manockjee Shapoorjee.

DOMESTIC OCCURRENCES.

BIRTH.

FAIRBANK—June 5th, at Kodai-Kanal, (Pulney Hills) the wife of the Rev. S. B. Fairbank, of a son.

DEATHS.

PARTRIDGE—June 13th, at Broach, the wife of Surgeon W. P. Partridge.

GALLOWAY—June 13th, of heart disease, Captain Hugh Galloway, of the ship *Rohilla*.

ASHBURNER—May 9th, at 30, Great King Street, Edinburgh, Eleanor Mary, daughter of Lieut.-Colonel G. E. Ashburner, of the Bombay Army, in the eleventh year of her age.

ROBINSON—June 26th, suddenly of fever, Mary Parr, the beloved daughter of Captain S. Robinson, of the steamer *Lord Clyde*, aged 3 years and 5 months.

SEARLE—June 16th, at Colaba, Agnes D'Hacking, the wife of Lieut. W. L. Searle, late Indian Navy.

SANDWITH—June 10th, at Belgaum, Algernon Gambier, the infant son of W. Sandwith, Esq., C. S.

Advertisements.

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The Board has the pleasure to announce that a GIRLS' SCHOOL of a superior character has been opened, under the superintendence of Mrs. DuBois, in connexion with the Boys' School already established in the Freemasons' Hall.

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For full particulars apply to the Rev. E. H. DuBois, Freemason's Hall, Mazagon.

G. C. REYNELL, HON. SEC.

Bombay, 6*th* June 1867.

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March 14*th* 1867.

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